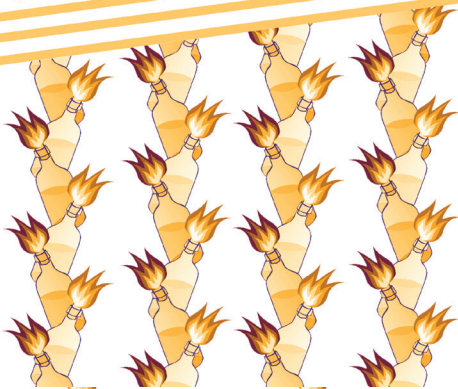




ATTACK!



INTRODUCTION

The incessant call for dialog, resolution, and order can be heard from the courts of societies worldwide, whether courts of state or of community. And the garbled rantings of their good citizenry fall into lock step with this call for calm when faced with genuine difference. It is this meager discourse between masters and slaves that lends itself to a total leveling of all human worth—a human worth polluted by democracy, an individual worth tainted by the value judgments of others.

Anarchists! With our iconoclastic hammers lets attack this wretched world of niceties. What we call civil

society offers us nothing but the comfort of rice and water to a starved belly. As we have seen through our lived experience, tolerance is the linchpin of society; it levels all worth and all experience until it is nothing more than what it is for all others.

And it is this discourse that we destroy with our vision of our immediate greatness! When we find ourselves and our concerns as things beautiful and valuable, we attack! Others would rather us be polite. They would rather us be civil! They would rather us be relativists! They would rather us be “comrades”, be “allies”, be “friends”! They would rather us be weak in heart!

And this is a reality we have known for much of our existence.

We shall meet these others as enemies.

Attack and destroy the responsible for repression and exploitation! Attack and destroy prisons, banks, courts, and police stations! Revolt is contagious and can be reproduced! Social war against capital and the State!

—open letter to the anarchist and anti-authoritarian movement,

Escalation

What and where is this “justice” coming from? Is it justice we are actually seeking? Justice implies a universal morality that everyone shares. Is it instead a matter of vengeance against civilization for denying one the ability to live a life one chooses?

We return to the use of methods rather than an ideology. A method can be defined as “a procedure, technique, or way of doing something, especially in accordance with a definite plan.” Hence one does not submit to an ideology of protecting the earth, but sees ways and courses to attack what surrounds them — these being the technique or practice. Once

an individual or a group can become unhinged from the trap of ideological thinking and self-justification, their desires become in accordance with the interests and aims.

—Anonymous

The Telescope or the Kaleidoscope:
A Critique of the ELF

By permanent conflictuality we mean uninterrupted struggle against class domination and those responsible for bringing it about.

By self-management we mean independence from all parties, trades

unions or patronage, as well as finding the means necessary for organising and carrying out the struggle on the basis of spontaneous contributions alone.

By attack we mean the refusal of any negotiation, mediation, reconciliation or compromise with the enemy.

...

Nevertheless, the final aim of these intermediate struggles is always attack. It is however obviously possible for individual comrades or affinity groups to strike at individuals or organisations of Capital and the State independently of any more complex relationship.

Sabotage has become the main weapon of the exploited in their struggle in the scenario we see extending before our very eyes. Capitalism is creating conditions of control and domination at levels never seen before through information technology which could never be used for anything other than maintaining power.

Alfredo M. Bonanno
The Insurrectional Project

We are left with the exquisite dilemma: if my freedom depends on the freedom of all, does not the

freedom of all depend on my acting to free myself? And if all the exploited are not acting to free themselves—as a tangible composite whole—how can I function, i.e. organise myself, to destroy the reality that oppresses me without delay? In other words, how can I act as a whole that seeks to expand and enhance itself to infinity? Having refused the sop of participation, voluntary work, and progressive change with which the democratic ideology seeks to satiate its bloated subjects, I am left with myself and my unmediated strength. I seek my accomplices: two or three, hundreds or hundreds of thousands, to upset and attack the

present social order right now—in the tiny act that gives immediate joy, indicating that sabotage is possible for everyone; or in great moments of mass destruction where creativity and anger combine in unpredictable collusion. I am therefore faced with the problem of creating a project whose immediate aim is destruction, which in turn creates space for the new.

Jean Weir, preface
The Insurrectional Project

And we—the free spirits, the atheists of solitude, the demons of the desert without witness—have ourselves already pushed ourselves toward the most extreme peaks. Because—with us—everything must be pushed to its maximum consequences.

Even Hatred.

Even violence.

Even crime!

Because Hatred gives strength.

Violence unhinges.

Crime renews.

Cruelty creates.

And we want to unhinge, to renew, to create!

Because everything that is

dwarfed vulgarity must be overcome.

Because all that lives must be great.

Because all that is great belongs to beauty! And life must be beautiful!

—Renzo Novatore
Toward the Creative Nothing

To get rid of mental sophistry and social restrictions is a way to face this war.

To destroy the normality of order, authority, jobs and appointments, the

normality of scientific-technological experimentation and creation, their judicial right on the bodies in court trials, their right to accuse but also the right to defend oneself.

...

We found but never met practical allies all over the world, united in the new anti-authoritarian guerilla against the existent. Anarchists of action bound by a unique force, total liberation of the living, the individual (especially oneself), the Earth, for the total destruction of the State, religion and military authority.

Our trajectory is far from a road

full of signs, we are moving on wild and impenetrable paths, in a daily war that liberates us in pain.

We individuals of violent and practical actions shut out moral and social fears and indecisions, of condemnation or death, on which the dominating power feeds itself. We are going to throw those fears out in the form of terror.

—International
Revolutionary Front
Informal Anarchist Federation
Subversive Anticivilization
Individualities, FAI IRF
communiqué from Rome

We decided to publish this in order to dispel all doubt with respect to what motivates us to carry out acts of violence against the technologists, since one will surely say that the way we refer to these people shows a supposed lack of self-control in our emotions, or that we are motivated by psychological necessities based in feelings of hostility. Which we do not share in the least. ITS bases its attacks on reason and on instincts.

We critique by reason and we act by instinct, the two go hand-in-hand, one serves us for deeply analyzing and critiquing what is presently happening and the other serves us to attack in a

frontal way without any compassion and rejecting any consideration of Civilization's pseudo-morality.

—Individualists Tending
towards the Wild (ITS),
communiqué #5

We do not see through the lens of “humanity,” (that huge and twisted mass of the disposed swarming every which way), we see through Wild Nature, and reason has led us to radical action; to make it clear, we will not shake their hands but will attack with all our means this imposed reality and those who support and defend it.

With this action we conducted, we

have not struck powerfully at the Megamachine and we are aware that with this we have not changed anything (maybe the state or federal police now protect the University community, maybe nanotechnologists will realize that we see them as enemies, perhaps the State of Mexico will begin more in-depth investigations, but nothing more), and we say this because we know that all the efforts we make against the Techno-Industrial System are useless, we have seen the immensity of this great mass of metal and concrete, and we realized that all we ever do at one time or another will not stop progress and less so if there are still

false-radicals and leftist struggles that aim at the destruction of a target, but have not yet noticed, have not viewed beyond, that all this does not do anything; some think that this is pessimistic, think that we have fallen into defeatism—but no, if we had fallen into these traps of civilization would not be making explosives for technology staff—we say this rather because it is the reality and the reality we know that hurts. What is needed to hit hard (within a Unabomberist idea) at the System? To put nanobio-technology, telecommunication industry, electricity, computers, oil in our sights? And if we beat them unanimously with

others in different countries, all that, what would happen? Would we deter anything? Civilization is collapsing and a new world will be born, through the efforts of anti-civilization warriors? Please! Let us see the truth, plant our feet on the ground and let leftism and illusions fly from our minds. The revolution has never existed, nor have revolutionaries; those who view themselves as “potential revolutionaries” and seek a “radical anti-technology shift” are truly being idealistic and irrational because none of that exists, in this dying world only Individual Autonomy exists and it is for this that we fight. And although all this is use-

less and futile, we prefer to be defeated in a war against total domination than to remain inert, waiting, passive, or as part of all this. We prefer to position ourselves on the side of Wild Fauna and Flora that remain. We prefer to return to nature, respect her absolutely, and abandon the cities to maintain our claims as Anti-civilization Warriors. We prefer to continue the War that we have declared years ago, knowing that we will lose, but promising ourselves that we will give our greatest effort.

—Individualists Tending
towards the Wild (ITS),
communiqué #1

It is worth mentioning that ITS do not expect to destroy the Industrial-Technological System as such (although we would want to, it would be very utopian vision and outside of reality), but rather to try to destabilize and discredit the advance of the technological nightmare as much as possible, an objective we believe to be achievable due to the conditions which Mexico is experiencing as a semi-industrial country in the process of development. Many ask themselves, “Why attack in a country with these characteristics? Why is it more likely that our objective will be reached due to these local particularities?” In this,

ITS are aware that we are being reductionist in a certain aspect, but this is what it is; it's more that we want to launch a campaign with others in affinity in the whole world who sever in a single stroke with violent actions the minds that create and modify nanoscience with their advanced research laboratories, but while this happens (although we have no certainty that it will) we will continue to directly attack the professionals who are experts in technological subjects.

To attack the Techno-Industrial System is a natural instinct of survival (as is living an anti-industrial way of life in small community); as rational

beings we understand that this reality that the system has created is contrary to Nature, and her savage defense is what moves us as uncivilized individuals, thus ITS make use of direct confrontation in order to pursue these ends; there is nothing more repugnant and reprehensible to society, the authorities, and the same system than the use of violence.

The system is always the one that calls for dialogue, for the use of words, for fixing problems like “civilized people,” because it fears instability and the possible collapse of its social peace by the excessive use of confrontation on the part of awake individuals.

The human species is conflictual by nature and to reject this intrinsic value is an antagonism with what we really are, or (for modern civilized subjects) were.

Of course, ITS do not put violence on an altar, we see it simply as a means.

—Individualists Tending
towards the Wild (ITS),
communiqué #4

Arm yourself and be violent, beautifully violent, until everything

explodes.

Because remember that any violent action against these promoters of inequality is plainly justified by the centuries of infinite violence to which they have subjected us.

... Arm yourself and combat the terrorism, burn, conspire, sabotage and be violent, beautifully violent, naturally violent, freely violent.

—Maurico Morales

I am warlike by nature. I have an instinct for attack. To be able to be an enemy, to be an enemy, perhaps that presupposes a strong nature, in any

case it is a part of every strong nature. Strong natures need resistance, that is why they look for resistance: an aggressive pathos is an essential component of strength in the same way that lingering feelings of revenge are an essential component of weakness.

...

My practice of war can be summed up in four propositions.

First: I only attack a winner,—in some cases, I wait until it has won.

Second: I only attack where I will not have any allies, where I am all alone,—where I am only compromising myself... I have never taken a step

in public that did not compromise me: that is my criterion for acting right.

Third: I never attack people,—I treat people as if they were high-intensity magnifying glasses that can illuminate a general, though insidious and barely noticeable, predicament. ...

Fourth: I only attack things where there is no question of personal differences, where there has not been a history of bad experiences. On the contrary, for me an attack is proof of good will or even gratitude under some circumstances. I do something or someone honor, I confer distinction on it when I associate my name with it: for or against—this is not important

to me. I have the right to wage war on Christianity because I have never been put out or harmed by it,—the most serious Christians have always been well disposed towards me. I myself, a de rigor opponent of Christianity, will certainly not hold individuals to blame for the disaster of millennia.

—Friedrich Nietzsche
Ecce Homo,
“Why I am so Wise”

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